

MORMONISM EXPOSED

BY

Thomas Philip Marshall



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BY

THOMAS PHILIP MARSHALL

EX-ELDER OF THE UTAH
MORMON CHURCH,

—WITH—

The Secret Workings, Washings, Anointings
and Ceremonies performed in
their Temples,

—TOGETHER—

With the secret signs, grips and their names by
which they can make themselves known
to one another, either in crowds, or
walking along the streets
of our cities.

—ALSO—

The horrible and barbarous punishment inflicted
upon all who dare to divulge these
secrets outside their
temple walls.

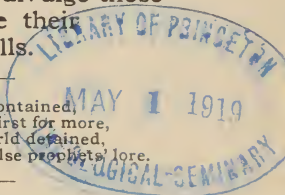
Oh! may all things herein contained,
Be swallowed with a thirst for more,
Of great truths from the world detained,
Through chicanery of false prophets' lore.

The proceeds accruing from the sale of this book will be appropriated for the promulgation of the Gospel of Jesus Christ throughout the world.

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PREFACE.

Dear reader, I fully realize the magnitude of my undertaking to expose the fraud and deception of this fallen people, whose number is, I presume, about 800,000 strong, devoted as they are to their religious rituals, instituted by their leaders, in order to deceive the world and evade the laws of the land in which they dwell in all civilized countries, even the heathen and semi-civilized portions of the earth, wherever their doctrines have been promulgated by their elders and properly understood by the natives, it becomes obnoxious to them when compared with their Mohammed, Budda, Confucious and Shinto systems of religion. How much more, then, does its stench arise into the nostrils of the followers of the meek and lowly Nazarine, whose teachings and example given throughout His pure and holy life have been quoted and admired by all isms in whatever country they may be, at home or abroad.

The anger of the Great Jehovah is now kindled against them, and unless they repent, the time is now ripe for their downfall and destruction, their days are numbered, their times are in the hands

of God, who, unless they repent, will visit them with fierce and swift destruction.

This book is dedicated to the glory and honor of God that His "will may be done on earth as it is in heaven," and as a voice of warning to this fallen people that their dark and diabolical deeds are exposed to the world by one who is willing to bear the wrath and indignation of a cruel people whose crimes now cry out unto the Lord for vengeance.

The abuse of the Mormon world may be hurled against the writer, but he regards it not—even death itself—so long as this book fills its mission and carries conviction to the souls of this deluded and fallen people, who are blinded by theory and lost to the practice of true holiness before the Lord. This end being accomplished, the writer is willing to depart in peace, leaving others more able, but not more willing, to "offer up their bodies as a living sacrifice to God, which is our reasonable service," through the exposure of Mormonism. May this book be the means of doing much good and cause many Mormons and non-Mormons to think and thereby draw nearer, still nearer, my God, to Thee.

INTRODUCTION.

The object of this book is to make known to the world the secret workings carried on inside the Mormon temples with their closed doors and thick walls, strongly and safely guarded against intrusion, for they make their boast that the foot of an unbeliever, either in spiritual or physical life, has never trod upon their floors, nor never shall, not even to clean, dust or repair the interior of the premises.

This we know to be true, for there are many good people who call themselves Mormons—that is, they believe in Mormonism as taught to the outside world, but know nothing of Mormonism as taught in their temples, of which they have four, built at a cost of from one to four million dollars each. The temple at Salt Lake City, Utah, is said to have cost about four million dollars.

No preaching of the gospel or expositions of the Scriptures are conducted within its (sacred) walls. They claim the work performed there is for the “living and the dead”; hence the secrecy of their doings.

Most of the male members, after a rigid examination, pass through the several grades or degrees of the Aaronic priesthood, priesthood meaning authority from the Lord. In this priesthood there are three degrees, and they are raised from deacon to teacher, then priest, and, if found proficient in all respects, they are ordained to the Melchisedec priesthood, which they claim to be the highest of all, it being conferred by the Father upon His Son, as mentioned in Heb. 5, 10th verse.

These ordinations take place outside the temples when raised to eldership—that is, to the Melchisedec priesthood—there being only one degree, but many offices, in said priesthood, and after undergoing another examination by the bishop and receiving credentials from him they are admitted into the temple, and each elder can then take with him a female, wife, mother, sister or any female relative of the same faith as taught to the outside world.

It is not the purpose of this book to criticise their outside teachings before the world, for their literature is broadcast over the land, some of which appear to bear fair comparison with that of other sects and denominations. Of these we shall speak in our next edition, which will be on a more comprehensive and larger scale. The sole object of this book is to let the world know who and

what Mormons are, not what they seem to be. The inside teachings given in the temples, not the outside teachings given to the world.

The reader of this book can rely with implicit confidence that nothing but the truth is here aimed at, and that, too, without coloring so as to make it pleasing to the ear or horrible to the spiritual nature of men. The writer has many good friends among them, and would to God, the Eternal Father of all, that they would awake to a full realization of their condition in the sight of Almighty God and not be surprised at the Judgment Day that their names were not written in the Lamb's Book of Life, as described by John the Revelator.

“May my right hand forget its skill,”
To use the pen or pencil at will,
Should I e'er fail men to impress
With dangers of the soul's distress.

“May my tongue rest within its head,
Mute as the voices of the dead,”
If from the world it longer be concealed,
The ways of God to me revealed.

Dear reader, you may say that my efforts are futile; to put myself, single-handed against about 800,000 people is but foolhardy. To this I will say, No. “The race is not to the swift nor the battle to the strong.” “If the Lord be for us who can be against us?”

We care not what men may say or do while the Lord is on our side. The bat-

tle is on. This is the first gun fired against the stronghold of the powers of darkness, and while it may be silenced before the fortress falls and the enemy be subdued, there are millions more to keep up the cannonading. The firing shall never cease, nor shall we call for a flag of truce until the armies of the Lord our God shall gain the victory for His Christ, the Captain of our salvation, in the very near future, when out of the ashes of Mormonism truth shall arise and shine forth in its native splendor bright and glorious as the morning star.

It is not with what men have been, but with what they now are, that we have to deal, and to accomplish this end we must trace the history of the Mormon Church from its infancy down to the present time, which includes a period of about seventy-eight years. As said before, it is not the mission of this book to criticise their outside teachings, except in a few cases where it may be deemed necessary in order to observe the line of demarcation which separates the real from the supposed truth, and to this end may the Divine Spirit be our guide. Amen.

MORMONISM EXPOSED.

The Writer's Experience and Earnest Desire.

As the lightning's flash purifies the air, and purges it from all atmospheric impurities, so religious thought ennobles and beautifies the soul and reflects back its rays through the eyes and countenance of men and women.

The writer being an ex-elder of the Utah Mormon Church places him in a position to know the teaching of said church, both in and out of the temple, for both are diametrically opposed to each other. The Mormon elders are, in general, a good disposed class of very intelligent young men, who in all probability had never been in the temple but one time, and that for the purpose of obtaining their endowments and receiving instructions as to what to do, how to act and what to teach when out on the two years' or more mission; therefore the other acts and scenes in the religious drama were but little thought of and soon vanished from the minds as a thing of the past, not realizing the full import of their meaning, for strict injunctions are given them to follow the rules laid down or suffer the penalty at-

tached for non-compliance with their obligations, namely, called in and given a dishonorable discharge, thereby placing them in utter contempt with their associates and lowering them in the estimation of their people. Were it not for this, there would be many desertions from their ranks. They are so injured into their false teachings and the dogmas of their superiors that they follow on in docile submission without a murmur, believing that the ceremonies, washings, anointings, vows and horrible punishments inflicted by the hand of God and man while in the body and out of the body upon all who violate them. These supposed revelations coming from the Lord are so solemnly impressed upon the minds, as they once were upon the writers, as to deter and appal the stoutest heart, who know not that it is only a solemn mockery, framed through the desire and deep laid schemes fostered and matured in the prolific minds of Brigham Young and his predecessor, Joseph Smith.

The writer's most earnest desire is to broadcast this book far and near in hope that a copy may fall into the hands of every Mormon elder on or off the Church mission, ponder well over its contents, and if out on the mission, go back to Utah, that beautiful city, Salt Lake, enter the tem-

ple and refresh their meories, then make comparison with this book, at the same time paying strict attention to every act and scene in the religious farce; then return to their private chambers at their homes and take the whole to the Lord in prayer, saying, My God, Oh, my God! Art Thou a kind and affectionate Father who hast sent Thy beloved Son Jesus Christ into the world to save sinners, and the history of His life and teachings show Him to be meek and lowly and full of compassion for all men, or art Thou such a terrible Father as to inflict the cruel, brutal and degrading punishments upon Thy children as our supposed prophets claim they received by revelation from Thee, to chastise and put to death any and all of Thy children who dare oppose Thy will by making these things known.

After due consideration of these things and good ,honest-hearted, fervent prayer, they will be better and wiser men. May they think, as the writer did, and not be guided by priestcraft, allowing others to think for them, and dare not say, nay, you are wrong.

Now, dear reader, and fellow-traveler on the way, for your own sake and that of all you hold most dear, do not give this a cursory reading and then throw it away without meditation over

its contents. Leave prejudice for or against the Mormon people aside, and judge with a righteous judgment. You will profit thereby.

THE REAL BUT NOT SUPPOSED

Blessed be the man who can see clear,
The beauties of the celestial sphere,
And comprehend the ways of God;
Revealed to men from that abode.

Dear reader, in a book like this we cannot give an elaborate history of the origin of the Mormon Church and its founders in full detail, but in a brief and concise manner state facts without prejudice for or against that deluded people, who, through lack of a thorough investigation into its origin and the circumstances which enabled its leaders to formulate their plans and promulgate their doctrines so as to bind the little band of adherents and hold them together in unity, at least for a short period of time, before schisms, dissensions and divisions separated them into factions, each contending one against another during the whole period of its seventy-eight years of existence down to the present time. Out of the many factions into which it has been divided, about sixteen in all, the two leading ones, namely, the Brighamites and Josephites, have become powerful factors in the present day, especially the Brighamites,

who have now about 2,000 missionaries in the field covering all countries and the islands of the seas.

We only ask you for a careful reading of this book and an impartial consideration of its contents, before rendering judgment for or against the people or the writer; the sole object being to throw light upon all who seek after truth, in order that they may see their way to approach the line of demarcation which divides the real from the supposed truth and thereby bring them to a knowledge of things as they are, not as they appear to be, that *is* truth and "truth shall make you free" from the doctrines, commandments and dogmas of men.

ORIGIN OF THE MORMON CHURCH.

The Mormon Church was first organized in the State of New York, U. S. A., on the 6th day of April, 1830, under the leadership of a stalwart, religious and intelligent young man, Joseph Smith, a farmer, possessed of very strong and sensitive mediumistic powers, who, at that time was, and now is, acknowledged by his followers as a prophet of the Lord. He gave the church organized by him the name, "Church of Jesus Christ of Latter Day Saints." The words "*latter day*" being added to distinguish it from the former day saints organized by

Christ and His chosen apostles on the Eastern continent.

Joseph Smith's spiritual guide being one of the last of a long line of good and religious men, who inhabited the American continent for centuries before and immediately after the time of Christ, was placed in charge of the records containing the history of his people and handed down from one generation to another during their sojourn on the American continent. The records being so voluminous, his father Mormon made an abridgement of them, and at his death handed them over to his son Moroni, who, before his death buried them in the side of a hill called Cumora, situated near Palmyra, Wayne County, State of New York, U. S. A. So said Joseph Smith. He being very sensitive and of strong mediumistic powers, as we have said before, Moroni had no difficulty in opening up to Joseph's view a vision of the place where they lay buried by the hand of Moroni, son of Mormon, who condensed them. So Joseph knew the place when presented in a vision before him, because it was near his own home, and on the following day he went and marked the spot, so as it could be easily found by him when the time arrived for their removal; for Moroni appeared before him, and would not permit him to remove the

plates at that time, he not being ready for their reception.

Moroni was not an angel, as believed by the Mormons, nor never shall be, because an angel is a spirit that never had nor never shall have a material body. Moroni having had an earthly tabernacle, consequently he cannot be an angel; and as to the plates, it is claimed they were of gold of uniform thickness, and the engravings to be found thereon to be bright and clear. Science claims that gold will corrode if not used for a lesser time than 1,400 years, the time the plates lay buried. As to the truth or falsity of the Mormon claim, the writer leaves it with the reader to be the judge.

TRANSLATION OF THE BOOK OF MORMON.

The book of Mormon was not translated by the use of an instrument, they claim was found with the plates, called the Urim and Thummim, by the use of which, through the gift and power of God given to Joseph Smith, the book was translated into the English language. It was translated by the spirits of those who wrote it. We are now speaking of incidents of the present generation, and it is almost universally admitted that spirits can and do control the actions of men and women by what is called inspi-

ration, reincarnation and reinhabitation. The writer of the book of Mormon, which they claim lay buried 1,400 years, by taking possession of Joseph Smith's organs of speech, uttered the words in English, and Martin Harris wrote them down as dictated by the spirit which utilized Joseph Smith's organs of speech. You may call this by whatever name you please. It is manifested and demonstrated by hundreds of men and women in this City of St. Louis and others throughout the world. It is a daily occurrence witnessed by the writer. It is acknowledged by science and demonstrated by thousands of earth's inhabitants. It is acknowledged in the Old and New Testaments, and is the leading power of the world with its scientific achievements apart from the god of the world (mammon). Hence the admonition of Paul, "Try the spirits," is very applicable to the true followers of the lowly Nazarine, for many who are influenced or controlled by spirits other than their own claim that it is the Holy Ghost operating upon their minds and bodies. If that be so, then there is more than one Holy Ghost, for it seems they all teach and preach different doctrines, if doctrines you may call them. Of these, I say, beware. There is only one God, the Great Eternal Father, who created you; one Son, the Lord Jesus, the Christ.

who redeemed you, and one Divine Spirit, or Holy Ghost, who sanctifieth you. Yet there are many who believe this—the Mormons do—but they have not the power of discernment to distinguish the difference between a prophet of the Great Eternal God and that of one of the gods of Baal, or of the world; therefore they accept anything given them by a good, religious spirit, and place their stamp upon it as a revelation from the Angelic or Celestial spheres, sent to them as messengers of the Great Jehovah.

If Joseph Smith was a true prophet, seer and revelator, sent by the Lord, that through his instrumentality he might bring the world to a true knowledge of the Scriptures, I ask, why did he write thirteen articles of faith and attach his signature to them, and in the second of these deny the teachings of Christ and His chosen disciples and set the example for all mankind to follow?

The second article reads thus: "We believe that men will be punished for their own sins, and not for Adam's transgression." This means that we are not baptized for the remission of original sin, but simply for our own transgressions. If that be so, then the vicarious sacrifice offered by our blessed Lord was not complete, as we must enter the presence of God, the Father, with the orig-

inal sin still hanging over us for condemnation. Consequently we must be debarred from entering that place called heaven, as nothing impure can enter therein. And the last article reads: "We believe in being honest, true chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, 'We believe all things, we hope all things.' We have endured many things and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things." Ye must give credit to the Josephites, that is, the followers of their supposed prophet, Joseph Smith, for their adherence to this article, and not practice polygamy as taught by the Brighamites in Salt Lake City, Utah, and elsewhere.

BRIGHAM YOUNG.

After the death of their leader, Joseph Smith, which occurred at Carthage Jail, Illinois, on the 21st day of October, 1844—the Josephites, and Brighamites altered it to June 27th—when an angry mob demanded justice from the courts of the land, but failed to obtain any satisfaction. After releasing Joseph Smith from prison about thirty-seven times, the mob became so incensed at his teach-

ings that they demanded his body. The prison doors being closed, they fired through the windows of the room in which he and his brother, Hiram, were placed. Joseph went deliberately to the window and threw himself out upon the crowd below, thereby committing suicide. You know the penalty of the Lord inflicted upon all who commit this rash act against their own lives or the life of another. I point out these things, not to bring reproach upon the name of that good man, but to show that he was not a prophet of the Great Jehovah, nor did he translate the book of Mormon by the means presented to the world and accepted by his followers.

Brigham Young, being one of the first followers of Joseph Smith and holding a high office in the church at the time of Joseph's death, assumed the reins of government, and took upon himself the power and authority of prophet, through the supposed power of the Holy Ghost, led his little band of followers, comprising 148 souls, of men, women and children, from the Missouri River across the western plains in the year 1847, and halted at Salt Lake, Utah, on the 24th day of July of the same year. Mr. Young, being a shrewd, clever and energetic man, soon built up a flourishing city, and laid the foundation for a

temple, the pattern of which he claimed was revealed to him from heaven.

Much credit is due him in laying out of the city, with its broad streets, sanitary conditions, magnificent dwellings and places of amusement, which, no doubt, any ordinary man of taste and brains could easily have achieved under similar conditions and circumstances, which proved favorable to him at that time; for instance, the gold fields of California had just opened up, which added many souls to their number and enlarged their coffers. There were none to dispute their right to the rich lands of the great Salt Lake Valley and the surrounding valleys of the Uintah or Utah Mountains. They had nothing to do but till the soil, erect comfortable dwellings under a vigilance committee organized by Brigham Young to see that all who came into their God-fearing and sanctified community should not leave, under the penalty of death, and they executed that penalty in the most rigid and secret manner. Of course, it has been known of a few who evaded their pursuers and made their escape to civilization in safety. One man, with whom the writer has been intimately acquainted for many years, related his miraculous escape with tears in his eyes when he thought of the horri-

ble deeds committed by them under the guise of religion. That man is alive to-day and can verify this statement. But as they grew in numbers, and the authorities at Washington learning of their cruel deeds, caused them to relax their vigilance and apply themselves to the tilling of the soil; by which means they procured ample provisions from the virgin soil to fill their barns, and by the law of tithing one-tenth of the income of each individual, together with free offerings, they soon had sufficient means to build a temple, at a cost, they claim, of about \$4,000,000.00; by this means they could carry on their secret workings unknown to the outside world. At the present time they have four temples at prominent points in the State, costing, they claim, from one to four million dollars each. Here they can, as in days of yore, when Utah was a Territory, before being admitted into the Union, and before United States soldiers were sent to check them in their wild career, do many things unknown to the world. Their history, not reversed by the Mormon Church, but as it stands, is well known in Washington, D. C., Carthage and Nauvoo, Ill., in Missouri and elsewhere.

BRIGHAM YOUNG'S CLEVER SCHEME.

Before passing over the early history of the Mormon people, we must not neglect to mention a clever scheme invented in the fertile mind of Brigham Young. Previous to starting upon their long journey across the Western plains, in order to establish himself in the minds of his little band of followers as their divinely inspired prophet and leader, for contentions and divisions had already risen among them, he claimed that he had a vision, which, no doubt, he had, given him by his controlling spirit, the same vision being given to Joseph Smith a little before his suicidal death, showing the great Salt Lake Valley, and the way to it. By this means he effected his purpose, that of gaining their confidence, and had Joseph Smith been controlled by the same good spirits, who used him as their instrument through whom the words were dictated for Martin Harris to write, he would not have committed the deplorable suicidal act.

HISTORY REVERSED BY THE MORMON FACTIONS.

As the writer stated in introducing this book to the world that his sole object is to state facts as they were and as they

now exist among the Mormon people, who all worship Joseph Smith as a true prophet of the Great Eternal God, sent forth by Him to open up the way of truth and righteousness, which has been lost sight of since the days of Christ and his apostles, during the dark centuries of the reign of terror, which immediately followed their demise; for this purpose we will only quote history as it now stands at the present time, and let the reader be the judge.

DEATH OF JOSEPH SMITH.

The Utah Mormons, or Brighamites, claim that their prophet, Joseph Smith, was incarcerated thirty-seven times on charges trumped up against him for his false teachings, and that, in order to save the life of his brother, Hiram, patriarch of the Mormon Church, who was also incarcerated with him, went to the window and threw himself out upon the mob below.

The Josephites—that is, the followers of Joseph's son, who is also called Joseph, who organized a church about seventeen years after his father's death and is at the present writing president and prophet—claim that Joseph was shot when at the window and fell out. This was given by one of their elders whose

membership dates back forty-four years' standing.

Should any of the Josephites be asked the question, Why did not the president, Joseph Smith, organize his church sooner than seventeen years after his father's death? the answer is, because he was waiting upon revelations from the Lord. They have the date of his death as June 27, 1844.

The records of the Circuit Court at Carthage, Ill., say Joseph Smith was a prisoner of the State of Illinois, charged with adultery and fornication, on the 21st day of October, 1844.

It seems clear to the mind of the writer that the supposed revelation on polygamy given to Joseph Smith and signed by him, purporting to be from the Lord, was given to him by the spirit that then controlled him and also his successor, Brigham Young, and that he taught and practiced it to such an extent in the State of Illinois as to incense the people against him and his followers.

This statement is backed up by another supposed revelation from the Lord and entered in their book, called "Doctrine and Covenants," wherein his wife, Sarah, is exhorted to have patience with him and not be offended at what he did. The act is not stated. The same spirit which gave the former gave the latter.

The writer is further impressed that Thomas Ford, Governor of Illinois at that time, and his people were very lenient with Joseph Smith and his followers by giving him thirty-seven chances to retract and mend his ways, but Joseph was blind and could not discern so as to follow Paul's injunction, "Try the spirits."

It is said by the Josephites that the revelation given on polygamy was given to Brigham Young, who signed Joseph Smith's name to it, but this the writer does not credit, inasmuch as they built a temple at Nauvoo, where secret ordinances could be performed and the world know it not; as said before, temples are not built for preaching or teaching the gospel in. The Mormon temples, like the temples of Baal, were not built for the worship of the Great Jehovah, but for the worship of the gods of the worshippers who worship therein.

The supposed revelation on polygamy given to Joseph Smith was to the effect that any man who desired more than one wife could marry as many as he chose to select, with the proviso, that in order to make it binding through all time and throughout all eternity, the marriage ceremonies must be performed by him or his successors, and all called, chosen and ordained by him or his successors to the

holy office of the Melchisedec priesthood, had full power and authority from the Lord to officiate in that capacity, in a house built for the purpose of performing these and other secret (sacred) ordinances therein. Brigham Young had seventeen wives.

This supposed revelation authorizing polygamy stirred up a confusion and contention, also a division, among his followers, but in order to appease them and the indignation of the Christian world at large, he claimed to have received another revelation, commanding him to take all who were willing to obey the above revelation and lead them to a land in all respects like Palestine, on the Eastern Continent, where they could stand upon the summit of another Mount Nebo, and view the promised land, as Moses did of old, with its River Jordan, Sea of Galilee and Dead Sea, but all who would not accept and render obedience to the polygamous revelation must stay at home.

This supposed revelation and command caused them to divide into factions, each contending for what they claimed to be right in the sight of God. The writer cannot say into how many divisions they have divided themselves to-day, but we do know of two prominent divisions, namely, the Brighamites and the Joseph-

ites. In all, we are informed, there have been about sixteen, but some of them have passed into obscurity.

BRIGHAM TRUE TO HIS WORD.

Brigham Young, true to his supposed revelation, separated from the others, and led his little band of one hundred and forty-eight, all told, to the promised land, with its Mount Nebo, in shape, resembling an Indian mound, but very much larger, situated about a mile or a mile and a half north of where the temple now stands at Salt Lake City, Utah. Upon this Mount Nebo he placed a flagstaff, where it now stands, revered by all Mormons. A little distance west of the city is a small stream of water, which takes its rise from the Sea of Galilee, or Utah Lake, and empties itself into the Dead Sea, or what is known as the Great Salt Lake. It has no outlet, but its waters are very salt and buoyant, and it seems to be drying up rapidly.

These things coming true and by applying biblical names to them, gave him a strong hold upon the minds of his followers, so that he had free access to their hearts as well as to their purses.

BRIGHAM YOUNG'S FALSE CLAIM.

The claim made by Brigham Young and his followers that they were the first white men to stand upon the soil of the

Great Salt Lake Valley cannot be sustained, but, on the contrary, it may be easily seen from a clipping or extract taken from a reliable daily paper published in St. Louis, Mo., in its issue of August 30, 1908, wherein the most positive and indisputable evidence is given, backed up by the records of the Missouri Historical Society. They do not change dates, alter names and invent history to suit their purposes, as the Mormons do with their church history. For proof of this read the history of the State of Illinois and the State of Missouri concerning the Mormons; then turn to the Mormon Church history, and you will find that, in order to give themselves a high coloring before the world, and especially among the children of the Mormon people and new converts to their faith, for all study Mormon history and faith, believing that they are the only children of God who have the truth and that God committed it to their care and keeping through their supposed prophet, Joseph Smith, and his successor, Brigham Young, in succession down to the present day.

The following is an extract from the "St. Louis Globe-Democrat" of August 30, 1908, under the heading, "Where Brigham Young Got His Knowledge":

"The present-day traveler to Salt Lake City is informed by the faithful Mormons

that Brigham Young must have been divinely inspired, since he told his followers that he would lead them to a land in all respects like the Holy Land, that they would climb to the summit of another Mount Nebo, and view the promised land with its Sea of Galilee, its River Jordan and its Dead Sea, a fresh-water lake drained by a short river into the great lake of salt water. The assertion follows—and is rarely contradicted, so little do we know of our own history that before the advent of the Mormon band no white man had ever invaded the valleys of the Wasatch and Uintah Mountains, and that in the nature of things Brigham Young could not have obtained his information from the Indians.

“As a matter of historic fact, the Mormon leader obtained his information of all that Western country in St. Louis, and he knew in advance exactly how to proceed and what to expect in the way of topography, climate and dangers to be encountered. When this fact is called into the discussion by some one who happens to know the truth, the Mormons point in the hope of refutation to a Government report made by Major Powell, of the United States Geological Survey, in 1869. On a high rock near Brown’s Hole, General Ashley inscribed his name and the date of his first invasion of that

dangerous region. Major Powell, mistaking one of the figures in the date, drew on his imagination for a thrilling story that is generally accepted as true. He declares that William Ashley and a few of his companions who survived the fool-hardy venture climbed the canyon wall, made their way across the Wasatch Mountains and descended into Salt Lake City, where they were hospitably received by the Mormons and given work on the foundation of the temple until they could earn enough money to pay their way back to St. Louis. This is supposed to have happened in 1855, when the Mormon city was seven years old.

ASHLEY THERE LONG BEFORE.

“Had the ‘Government expert’ taken the trouble to look up the biography of General William H. Ashley, he would have learned that that able soldier, statesman, merchant and explorer died in 1838, and was buried in an Indian mound overlooking the Missouri River, above the city in which he made his fame and fortune. Had that same expert scrutinized the figures on the rock wall a little more closely he would have found that the date of the Ashley expedition was 1825, instead of 1855, some five years before the first suggestion of Mormonism was born in the mind of Joseph Smith.

General Ashley was one of the greatest early explorers, but the real glory of opening up the Salt Lake region belongs to another St. Louisan, Etienne Provost, whose name, slightly curtailed, is still preserved in Provo City, the home of Reed Smoot, on Utah Lake.

“Another name in that wild mountain country that is of interest to the student of early St. Louis history is that of Cache Valley, a delightful intra-mountain park, north of the Great Salt Lake. It was here that the tide of fortune turned in Ashley’s favor, after years of hardship and constant loss. A trapper of the Hudson Bay Co., always a bitter St. Louis rival, had made his way down from the fur regions with one hundred and thirty packs of beaver pelts, which he had cached in the valley. The man was Peter Skeen Ogden, and when Ashley left the place the furs were his. Just how the transfer of ownership took place history has not yet revealed. It is indisputable that the cache cost Ashley a small fraction of what it was worth. Whether he found the pelts and confiscated them because the British had no right to trap in that section of country, or whether he dealt directly with Ogden, who was in dire straits and forced to sell out for a song, or, as one report has it, he induced Ogden’s men to desert and come over to

his party, we will probably never know. All we do know is that the cache was worth at the lowest estimate one hundred thousand dollars, and its sale in the St. Louis fur market gave Ashley and his company such a boost that they prosecuted their fur operations without the need of detrimental economy, which had hitherto forced them to work on a conservative scale. The following year he made his last trip to the mountains, going by the annual rendezvous in Cache Valley by way of the North Platte and the South Pass. On this trip he took with him a six-pounder, which he installed in the fort at Utah Lake. This was the first piece of wheeled artillery to invade that country."

From the above extract we learn by the conclusive evidence given that the Mormons, as a people, will stop at nothing to gain their points, establish their false doctrines, and, no doubt many would like to practice their adulterous, polygamous habits openly, which, no doubt, they do secretly, were it not for the courts of the land issuing a decree against it. They then, in order to evade imprisonment, sent forth a manifesto to the effect that such adulterous or polygamous practices would no longer be tolerated by the church, but privately saying among themselves, "It was only a bluff to cheat the devil at his own game,"

while outwardly they claim that they have a revelation from the Lord to discontinue polygamy and be subject to the laws of the land. This they did, knowing that their corrupt practices would no longer be tolerated by the courts of the United States. As a further proof of the truth of this statement, they have not, as yet, prohibited polygamous spiritual marriage ceremonies to be performed by them in their temples, but rather encourage them, saying, "The more wives the greater the honor in the presence of the Lord."

POLYGAMY.

"That which has been is now, and that which is to be hath already been, but God requireth the past." *Êsâras.*

Polygamy being part of the doctrine of the Utah Mormons, it is evident that while it is not now openly practiced to such an extent as formerly, the practice is still carried on, both bodily and spiritually, else why the spiritual marriage, contrary to the teachings of Christ and His apostles, whom He sent forth to promulgate His teachings throughout the world.

Christ knew the evil results arising from such a course of procedure, it being in violation of the law, "Thou shalt not commit adultery." In the case of the seven broth-

ers who in succession had one woman for wife, and we are not informed that they had any other wife, though the Mormons claim they had, the question was asked the Savior, "In the resurrection whose wife shall she be?" The Savior merely replied, "In the resurrection they neither marry nor are given in marriage, but are like unto the angels of Heaven." This reply of our Blessed Lord should convince not only the Mormons, who claim to have all truth, but the whole human family that chastity and honorable marriages are pleasing and acceptable to the Lord, but not spiritual marriages.

The self-styled prophets, Joseph Smith, and his successor, Brigham Young, both of whom practiced polygamy and were governed by the same spirit, Joseph, who first received the supposed revelation, but did not have time to carry it on successfully, as the people of Illinois would no longer tolerate it, but Brigham Young, being controlled by the same spirit and having an ardent desire for fame and riches, brought his little band to the land where there were no laws for or against it, and he carried it out very successfully, to the destruction of many thousands of souls. Those who stayed at home submitted themselves to be governed by the law of the land, and about seventeen years after, when all things seemed quiet and forgot-

ten, they organized a church, with Joseph Smith, son of the former Joseph Smith, who was arrested at Carthage, Ill., upon the charge of adultery and fornication, as their president. The present so-called prophet, Joseph Smith, president of the church, strictly prohibits adultery or polygamy, but claims to be a prophet of the Great Jehovah, and is respected and held in high esteem by his followers as such; also the present supposed prophet and president, Joseph F. Smith, of the Brighamites, at Salt Lake City, while not denying the legality of polygamy only in so far as the law of the land conflicts, he having seven wives and forty-two or more children, is highly honored and respected by his followers, who are numerous.

THE WRITER'S MOTIVE.

The writer's motive is not for argument or controversy; were that so it would involve a weekly edition to be issued from each side much larger than this, and the arguments continue pro and con for many years to come, as has been the case in the past, the opposing factions sustaining their arguments by numerous and devious ways. Incidents of a similar nature have arisen in the past, and are now successfully carried on by the different sects and denominations of the present day. We

have only to cast our eyes around for proof of this statement, and leave the reader to form his or her own conclusions, but the writer's desire is to state facts both from a religious and secular standpoint, so as to point out truthfully the deceptive views entertained by the Mormons before and after the death of their leader, Joseph Smith, whom they worship as a true prophet of the Great Eternal God.

The writer is fully impressed by the past and present history of the two leading and most prominent branches of the Mormon Church that the first prophet and leader, Joseph Smith, and the book of Mormon are not what his followers claim them to be. Much time and thought have been spent in trying to convince the world that Joseph Smith was a great prophet of the Lord, sent forth by Him to usher in the last dispensation of time, and that the book of Mormon is a divinely inspired book bearing the seal of Christ's approval, by establishing His church upon the Western Continent shortly after His resurrection, and continuance for some four hundred and twenty years after.

CAUSE AND EFFECT.

The writer of this book fully believes in cause and effect, and without this belief

would be entirely at the mercy of others, especially men of learning and of deep theological and philosophical thought. The writer lays no claim to either of these. If he did, this book would be full of theories, philosophical reasonings from logical standpoints and their theological deductions and conclusions; but simply states the fact that the book of Mormon is not what they claim it to be, nor the last writer in the book, Moroni, and the translator of the whole volume, Joseph Smith, were not—neither are they—what the good Mormon people claim them to be.

CAUSE.

The translator of the book of Mormon, Joseph Smith, was controlled by the spirits of the good men who wrote the books which comprise the book of Mormon, utilizing Joseph's vocal organs (cases of this kind occur every day), and Martin Harris wrote them down as they fell from Joseph's lips. Moroni, the last writer, was not, is not, neither shall be, an angel of the Lord, he once having had a physical body. Additions were added to the book of Mormon and many changes made, especially to the book of Mormon and his son Moroni. That good man, Moroni, never did write the latter part of the book, wherein it is stated that Christ established His Church in person, choosing twelve apostles as He

did on the Eastern Continent. He did visit the Nephites, but did not organize His Church by choosing twelve apostles, etc. Christ said to His apostles on the Eastern Continent: "Go ye into all the world," etc.

These changes were made and additions added entirely through another spirit of a lower order taking possession of Joseph's vocal organs and using them for the vile purposes which he did. Well might the Saviour exclaim: "Beware of false prophets!" It is claimed that the plates upon which the book of Mormon were written were of gold of the thickness of common sheet tin and lay buried in a hill-side for a period of about 1400 years. Science proves that even gold being excluded from dampness and other atmospheric conditions will corrode in a much lesser time than 1400 years. This proves the statement made that the book of Mormon was dictated, or, in other words, were given to Joseph Smith in the English language by the same spirits who wrote them, and in all probability were not buried in the Hill Cumora more than four years, the time of Moroni's first visit, to the time of Joseph's obtaining possession of them.

EFFECT.

The effect caused by the change of spirits, the last of whom held possession

of Joseph until the last minute of his death, led many to believe that the revelation given him on polygamy emanated from the Lord, and they dubbed him with "the title prophet, seer and revelator."

Kind reader, you who seek after truth and nothing but the truth, ask yourself the question, "How could Joseph Smith obtain a revelation sanctioning polygamy when the book itself condemns it and through which many quarrels arose before and after its publication, because of retaining it, insomuch that when the church was organized on the sixth day of April, 1830, it had only a membership of six souls, or could the Criminal Court records at Carthage, Ill., have upon their docket that Joseph Smith was a prisoner of the State charged with adultery and fornication on the 21st day of October, 1844, and his followers change the date of his death to June 27, of the same year, and, according to their own church history, state that on the same day, June 27th, 1844, Joseph, as the last noble act of his life, in order to save that of his brother, Hiram, who was in the same room with him, went deliberately to the window and threw himself out upon the crowd below. By that act he committed suicide in the eyes of God and man. How could he be a prophet of the Lord?"

Would a prophet of the Great Eternal

Jehovah commit such a rash act to save his own life or that of another, or would a civilized people seek the life of any man to whom their courts had given, the writer was informed by one of their elders, a Josephite, fifty-four chances to cease his pernicious teaching and adulterous practices, when at last the Attorney General seeing all was in vain suggested the death of the Leader and the extermination of his followers from their borders.

Joseph Smith and Brigham Young, his successor, is to the Mormons what Mohammed is to his followers. Through the chicanery of Mohammed inventing the Steel Coffin for his burial and a powerful magnet placed in the dome where the Steel Coffin was to be taken with his dead body in it, borne upon the shoulders of six strong men. According to his prophecy, it rose from off their shoulders and remained suspended in space with his head towards Mecca, his birthplace, and feet towards Medina, his burial place, and thus his prophecy was fulfilled. His people being ignorant of the cause, but seeing the effect, worship him as their prophet. So the Mormons, not knowing the cause of Joseph's downfall, after the departure of the good spirit Moroni, still worship him as their prophet.

As it is not the writer's purpose to attack their false doctrines in this issue but

will do so subsequently, this book being only to expose to the world the surface of the grounds upon which they stand as a people and the secret workings and teachings of the hidden mysteries of their temples, will quote the 2d and last or 13th Articles of their faith, as printed upon the back of their elder's cards, which read as follows: "We believe that men will be punished for their own sins, and not for Adam's transgression." How does that agree with Christ's teaching in St. John, 3d chapter, 3-6 verse? And, ask what is baptism for. Do we enter Heaven with it hanging over us? If so, then the filthy *can* enter therein. The 13th Article reads thus: We believe in being honest, true, chaste, benevolent, virtuous. These Articles bear the signature of Joseph Smith, the virtuous and revered prophet, yet they teach polygamy.

JOINED THE JOSEPHITES.

The writer, having satisfied himself that the Brighamites were enacting nothing but a solemn religious farce as a mockery before Almighty God, left them and joined the Josephites, with the sole purpose of investigating their principles and their purposes more fully, giving them great credit for abstaining from the teachings of their polygamous brothers, the Brighamites. A few days after, four were

baptized, among them being the writer. Just seven days after, one of the four baptized ones being accused of misdemeanors said to be committed previous to baptism, by an outsider, or what is termed a man of the world. The presiding elder, who just seven days before had confirmed the accused by the laying on of hands for the reception of the Holy Ghost, while at a prayer meeting, the same presiding elder went upon the platform, and, pointing the finger of scorn at the newly baptized member, saying, you are a dangerous criminal. This seemed that the baptism was not for the remission of sins, furthermore, when criticised, and no, doubt, rebuked for the act by his fellow elders, he framed words for the accused to say which exonerated the presiding elder before the church for his rash act and false doctrines, and the stain on the newly baptized candidate is still fresh in many minds of the Church members, consequently, he is now held aloof by many of the members of that branch.

The Josephites are bitterly opposed to the Brighamites, but both are firm believers that Joseph Smith was a true prophet of the Lord, and their doctrines are the same, except in a few instances. Each claim to be the true Church.

The writer knowing by infallible proofs that both are wrong from the very foun-

dition; for they seem to have built their Churches upon the foundation of Joseph Smith being a true prophet, seer and revealer, rather than upon Jesus Christ being the Son of God and chief Corner Stone, he left them.

THE SECRET AND SACRED HOUSE.

Since the temple at Nauvoo was demolished in the time of Joseph Smith's reign upon the prophetic throne, and his followers expelled from the State of Illinois, we will follow his successor, Brigham Young, who so cleverly led them away from all civilization, where they could worship their gods, licentiousness and mammon, without being molested or dictated to by the courts of law. With this end in view, Brigham Young lost no time to erect another secret (sacred) house, more seclusive, and more conducive to his deep-laid schemes and monarchical plans, at a cost, it is said, of about \$4,000,000.00, claiming the pattern was revealed to him from the Great Architect of all things. Of the truth of this assertion of Brigham Young, we will leave the reader to be the judge, after coming to a knowledge of the work carried on within its walls. All good Mormons are not permitted to enter the place, being so sacred and secret that "the foot of an unbeliever has never trod."

They must be well tried, initiated fully into the doctrines of the Old and New Testaments as taught by them, book of Mormon and book of "Doctrine and Covenants." The claim made for the last named is that it contains the revelations given to the supposed prophet, Joseph Smith, by the Lord for the guidance of the Church.

The male members are admitted by passing through the several grades of the Aaronic priesthood, then ordained to the Melchisedec priesthood held by the Son of God, and bestowed upon Him as mentioned in Heb. 5-10. These ordinations take place outside the temple. The teacher, priest or elder must make a weekly report of his visit among the people, whether Mormon or Gentile, as they are called. A ward is comprised of nine blocks, meeting house in central block; this is supposed, but is not always the case. The weekly reports sent in go to the Bishop, and so on until they reach the president, so that a regular chain of communication is held with the president and the whole city and a concensus made of every possible thing known in every house, whether male or female, married or single, with or without children, number, etc.

After the elder has given satisfactory evidence of his ability and earnestness of his purpose, he receives a recommendation

from his Bishop, which he carries to John Q. Cannon, a high and haughty official, who signs a permit for his admission into the temple. This done, the candidate is allowed to enter the annex the next morning, when that paper is also taken from him and filed away for entry on the temple books. It being his first time to enter the temple, he is not permitted to do work except for himself, that is, receive his own endowments or gifts, which include a new name by which he is to be known throughout the roundless ages of eternity.

After having paid his donation to the support of temple workers, which is not exacted from him, but is expected, according to his means, he is then admitted into another room of the annex, where, after song, prayer and instructions given to all present, showing the object and sincerity of the religious work they are about to enter upon, which is very solemn and impressive indeed. The instructions are given by a bishop, patriarch or one of the twelve apostles. When dismissed they give their names and the nature of the work they desire to do. Then all repair to the basement of the temple by a stairway leading from the annex.

THE SECRETS OF THE TEMPLES PUBLICLY MADE KNOWN.

May my bones rot beneath the flesh,
Should I e'er fail men to impress
With the real, but not supposed
Truths of Christ to me reposed.

Before entering the basement of the temple, at the foot of the stairway leading from the annex through a long passage leading to the basement, all must take off their shoes, any part of the temple being holy. Males work for males, females for females, so that after the first day's work, males may take with them one female each: wife, mother, sister, or anyone who has been baptized by immersion for the remission of their sins after having had hands laid upon them for the reception of the Holy Ghost, who are faithful and of good standing in the church.

After having "cast the shoes from off the feet," all proceed to the basement of the temple, males branching off to rooms on the right, and females to rooms on the left, where all undress and put on white raiment, if for baptisms, which take place every Tuesday, that being the day set apart for that purpose, Mondays for registration. Of course, you may be baptized for as many as you please while in the font, except that after each baptism you ascend three or four steps and have hands laid on for the recep-

tion of the Holy Ghost and anointed with oil, you again descend into the font, and so on until you have completed names given in for that day's registration. Your list of names being completed, you enter another room, take off the wet garments and put on an inner garment made of one piece which the officiating bishop or patriarch puts on you with instructions never to take it off except to change. It will be a covering for you and protect you against many dangers, he declares; this garment you purchase at nearly any of the Saints furnishing stores in the City. While going through the ceremonies of putting on the new garments which he declares were a covering for Adam and made from the skins of animals. He gives you a new name by which you are to be known throughout the roundless ages of eternity, and by which you are to enter the celestial room of the holy temples also the celestial sphere on high.

He then marks your garments by cutting a slit across one breast for a compass and another slit across the other breast for a square, while other the navel, another horizontal slit in the garment is made. Having your inner garments marked and receiving a new name you are prepared to go through the solemn religious farce to be enacted the following day.

This being the first day you entered the

temple you were only baptized for the dead, your own baptism having taken place long before your ordination to the Melchisedec priesthood without which you would never be admitted into the temple. You must first receive your own endowments before you can obtain them or act as proxy for another.

WEDNESDAY'S WORK.

On the following day, Wednesday, you proceed to the temple annex, and, after the usual services, as described above, having given in the name or names of the dead for whom you desire to do work, one male and one female each day. Wednesday, Thursday and Friday, Mondays being for registering of names; Tuesdays, baptisms; Saturdays, temple closed; Sundays, preaching, but never in the temple. You then descend to the passage connecting the annex with the temple basement and having then cast the shoes from off your feet proceed to the dressing rooms as on the day before, Tuesday, taking with you your full temple garb, which consists of white stockings, white moccasins, white shirt, cap, robe and girdle.

WASHINGS AND ANOINTINGS.

You now undress and wait your turn to enter nude one of the bath tubs and be washed clean; no matter how clean you

may be before entering, your whole body must be washed clean every whit by one appointed for that purpose. After all parts of the body being washed and cleansed from the filth of the world, they are then anointed with oil, repeating solemn ceremonies as the anointing of the parts proceeds. For instance, when anointing the arms, the worker says, "May they be strong to wield the sword of truth," the secret parts to be prolific, etc., these being anointed by yourself while the worker repeats the ceremony, and so on for all parts of the body, head, ears, eyes, mouth, neck, heart, spine, limbs, feet to be shod with the preparation of the gospel of peace.

HAVING YOUR GARMENTS MARKED.

This act being over you pass into another room, where the officiating bishop, patriarch or apostle puts on your undergarments, and if not marked, he marks them in the way described, and the same solemn injunctions, not to take them off except to change, etc. He then gives you a blessing and a new name, by which you are to pass through the temple as mentioned before.

PUTTING ON THE TEMPLE GARB.

You now retrace your steps to the rooms wherein you left your everyday

clothing and your temple garb, which we have already described. After dressing yourself in white pants, shirt, stockings, moccasins, you take your robe, girdle, cap, and small apron having fig leaves embossed upon it, or wrought in by the needle, you repair to another place, where you are asked your name, and it being found on the register kept for that day and entered on the temple books later on, you are ushered into

THE CREATION ROOM

and take your seat on the right hand, in the basement; the windows being somewhat darkened makes it very dim, but not in total darkness. Here you wait until such times as reported by the doorkeeper that all are present; this he knows by checking off the names of all who enter therein. It is then announced by the officiating bishop, or one appointed to that office, that all who desire to go no farther have an opportunity to turn back. Of course few, if any, turn back; they desire to go on through the whole programme.

The passage in the book of Genesis concerning the creation is then read, and when the words are pronounced, "God said let there be light," the electric lights are turned on, and illuminate the room,

which appears very brilliant, when compared with the semi-darkness which prevailed shortly before. The reading is continued until the end of the Creation of all things when God pronounced them "very good." He, acting as Jehovah, consults with Adam, who is with him, saying, Let us make man in our own image and give him power over all things, beasts of the field, etc., and Eve for a helpmate to him. They then ascend upon an elevator, but shortly descends upon the same, and causes deep sleep to come to Adam by touching Adam's head, saying, "When he wakes up he will not remember what has taken place, but will forget all things past." Adam awakes and in wonder looks around the garden, which, no doubt, represents Eden. Jehovah then gives him instructions to dress it and keep it in order. All things are for his use and enjoyment, but he must not eat of the tree of knowledge of good and evil, and obey all the commandments given to him by Jehovah, and he will visit him and give him more instructions.

At this point Jehovah ascends upon the elevator, leaving Adam among the flowers, examining them and other beautiful shrubbery. Presently Adam makes his exit among the trees, flowers and shrubbery of another part of the garden. Eve then comes in by another entrance and,

while examining the flowers and shrubbery, she also passes out, apparently to help Adam. At this juncture Lucifer enters, and in surprise scrutinizes the whole interior of the room, and exclaims, "O! a new world made after the pattern of the old," and, while viewing it with wonder, Eve enters by the exit at Lucifer's back, and while engaged dressing flowers and shrubs, Lucifer turns around and sees her so employed. It startles him. He then approaches her, and in a confiding way talks to her. During his conversation with her he alludes to her lack of knowledge and her blindness to the true enjoyments of life. At the same time he points to a tree whereon ripe fruit hangs in abundance, and says, pointing his finger at it, "If you will eat of the fruit of that tree, your eyes will be opened and see things you know not now." The name of that tree is the tree of knowledge of good and evil. He then goes to the tree, plucks off an apple and again approaches her, handing her the apple, saying, "Eat this and you will become as one of the gods to know both good and evil." After great persuasion, she submits and eats of the apple. Immediately after this Lucifer makes his exit by one door, while Adam enters by another, and, beholding Eve, he suddenly stops and exclaims, "You have eaten of

the forbidden fruit! contrary to Father's command." She approaches him, with apple in hand, saying, "If you, too, eat of this fruit, you shall see as I see and know as I know, being as one of the gods." Adam refuses, saying "No." That seems to grieve her very much. She then asks the question, "Why not eat of this fruit?" He replies, "Father forbade." She then asks, "Do you intend to keep Father's commands?" He replies, "Yes, all of them." At this stage of affairs Lucifer enters, seemingly paying no attention to the presence of Adam or Eve, but surveys the beauty of the new world, when after much persuasion with Adam, she exclaims, "I then must go out into the cold world alone and you will stay here to tend this garden; no one to help you or be with you." Adam swiftly turns round, holding out his hand, saying, "I will then eat of the fruit that we may be together." Just then Lucifer approaches. Adam, having eaten of the fruit, exclaims, "Thou art Lucifer." The latter grins with that sort of grin we find upon the faces of some men every day.

Shortly rolling, as of distant thunder, is heard. Lucifer, as if in a great hurry, goes to Adam and Eve, saying, "Go, get fig leaves and make yourselves aprons and hide yourselves quickly before the Lord comes and sees your nakedness."

At this stage of the act all present busy themselves with fastening on a small apron, of uniform size, having fig leaves embossed or marked upon it, each providing himself or herself with this necessary adjunct to the farce. The price of the apron ranging according to the quality of the fabric. The writer's apron cost \$2.50. After putting on the aprons, an elevator descends slowly with two men upon it. Here the entire third chapter of Genesis is enacted in a solemn and impressive manner. After Jehovah ascends, Lucifer enters with his apron on, every emblem being reversed with the words, "Holy priesthoods," embossed, also crossed swords upon it. The angel left to expel Adam and Eve from the garden rebukes Lucifer and commands him to leave, which he does very reluctantly. The aprons are then taken off and the command given to go forth into the cold world. The sons of Adam to follow Adam, and the daughters of Eve to follow Eve. They all pass into another room, taking their places as usual, males on the right and females on the left.

THE TERRESTRIAL ROOM OR COLD WORLD.

The room into which they are now ushered is called the terrestrial room,

which represents the world. At the far end and midway between the walls there is an *altar*, and a little distance behind the altar a platform rises a few feet above the floor of the room, with steps at each end leading up to it, and behind the platform a cloth or canvas extends across the whole width of the room, the canvas being the same height as the walls, and touches the floor, but can be easily separated in the middle, where it meets closely together. This indicates the veil which separates the terrestrial from the celestial spheres. The walls of the room are painted with drawings of animals, trees, etc., supposed to then exist upon the earth's surface as they came forth from the plastic hand of God.

The solemn mockeries in the services of the first act are now opened and carried on by singing, led by an orthodox minister. During the singing Lucifer comes in and accosts the preacher with the query, "Are you a preacher?" After receiving an answer in the affirmative, he again asks, "Are you an orthodox preacher?" Receiving the same reply, he says, "Well, I want to hire an orthodox preacher for all my children here. Are you out of a job?" Being informed that he is, and, after hearing him preach his trial sermon about a god sitting on top of a topless throne, Lucifer proposes to hire him at

a small salary, times being hard, but if he suits Lucifer's children and pleases them well, his salary will be increased largely. This pleases the minister and he accepts the job. Lucifer picks up his stovepipe hat and sets it on one side of his head. The minister takes up his also and sets it well back on his head, so that the rim touches the collar of his coat, and retires, but turns back and asks Lucifer, if any miracles are to be performed, or, if any apostles or prophets are to be in the church, the reply being, "No, they are not needed, and, as for miracles, you may sometimes break an arm and put it together again; that is all." The preacher retires, leaving Lucifer with his children.

Adam takes no part in the services, but protests against them. After the preacher retires Adam uncovers the altar, and is about to worship, when Lucifer, beholding it, exclaims, pointing to it, "Woe unto any man who will build an altar in any part of my domain. I will rule from the rivers to the mountains and none dare dispute my authority." He then retires, and Adam calls upon his Father to send him down some one to instruct him. Lucifer returns and asks Adam who he was calling upon. Adam replies, "My Father." Lucifer says, "I am he," but Adam will not accept him as such, and calls again, "Father, Father." After further persua-

sions and threatenings by Lucifer to Adam, three men come down a stair near the altar, who give their names as they descend, saying, "I am Peter, I am James, I am John." Lucifer acknowledges he knows them. Peter asks Adam, "What is wanted?" Adam replies, "I want instructions from my Father; this man is teaching my brothers and sisters false doctrines; he will not allow me to build an altar and worship thereon." Peter then turns to Lucifer, who says, "I have hired an instructor for my children here, but this one," pointing to Adam, "is disobedient and will not accept his teachings, but wants to build an altar and worship in his own way."

Peter then rebukes him and orders him out. Lucifer then turns from Peter and commences to address the congregation, whom he calls his children. Peter again rebukes him, telling him not to preach any more, and orders him out, pointing to the door. Lucifer turns round to Peter and asks, "By whose authority do you order me out?" Peter answers, "By the authority of the Lord Jesus Christ." Lucifer retires. After giving instructions to Adam, who seems to have been a little doubtful of their identity, Peter assures him by giving him a sign and grip of the hand. This satisfies Adam that they were sent by his Father, and he promises to

obey the instructions given, after which all three ascend the stair to report to Jehovah; and this ends the first act in the religious drama.

THE TEMPLE GARB.

They all put on their white robes, white caps and white girdle over their shoulders, preparatory to officiating in the offices of the Holy priesthood, the females wearing white veils over their faces, instead of white caps, and all change their robes from left to right shoulder, according to the priesthood they officiate in—Aaronic or Melchisedec.

VOWS MADE AND TAKEN.

I was about to neglect to state a very important part in the religious drama, namely, the vows made and taken. These vows are of so cruel and irreligious a nature and so impressively made and taken as to almost make it impossible for anyone to be foolhardy enough to divulge them to the outside world. This, no doubt, has been the cause of their carrying on their diabolical schemes so successfully in their secret, but not sacred, houses so as to evade the laws of the land, but they cannot evade the retribution of Almighty God, whose anger is now kindled against them.

Some of the vows are that "Should I ever make known the work carried on

in the temple, with its signs, grips and penalties attached thereto in any way or manner to any person or persons outside of the temple walls, not even to speak them to those who have been in the temple, "that my throat may be cut from ear to ear." All rise and stand while making and taking this vow, repeating the words, at the same time drawing the right hand across the throat when repeating the words "Cut from ear to ear." Another brutal penalty attached to the divulging or making known the things done or said in the temple is: "That my bowels may be cut across and fall out," at the same time drawing the right hand across the stomach.

Now, dear reader, whatever you may be, a Mormon elder, who knows this to be true, or one who has never been in the temple and know nothing of their secret doings and workings, I ask you as a human being, in the name of common sense and sound, rational judgment, apart from religion, would the great Eternal God and His Son Jesus Christ authorize any of His children who had formed themselves into a secret combination to exact such vows and execute such penalties upon any one who would dare make known the acts committed by them in that house built by Brigham Young and marked above the door, "Holiness unto

the Lord," to cloak the dastardly acts of this secret combination of fanatical hypocrites, all in the name of religion.

O! ye fallen people, will you not stop and think, would the meek and lowly Jesus sanction such horrible conduct and claim you as His Church, "The Church of Jesus Christ?" You have no claim upon the sympathy of the world, especially the religious world, to uphold you in your dark deeds of crime, murder, adultery, false teachings and misconceptions of the Word of God.

There is another vow that you will lay your life down for the Church. The vow on tithing of one-tenth your income, I have no objection to, provided the tithings were appropriated for the work of the Lord, and the Church members to unite in the worship of God with His Spirit to guide, and not the murderous, adulterous spirits of mammon, as taught in the temple, where the world cannot hear or see.

I now vow that I am willing to lay down my life to expose to the world your dark, hidden schemes and treacherous deception, invented, in the name of religion, in order to save the souls of men and women from the snares of your hidden traps, concealed from the world, but revealed in your temples, erected for the worship of your gods, licentiousness and mammon.

WORK IN THE TEMPLE.

Let us now return to the work going on in the temple. As we said before, all are dressed in white robes of similar pattern, males having on caps and females veils; they also have white girdles of the same texture over the shoulders and fastened around the waist. The vows all being made and the cruel penalties attached thereto forcibly impressed upon the mind, should any dare to make them known, they next proceed to give you

SIGNS AND GRIPS,

By which you may be known among the Mormons, but unknown to the Gentile or world. As they say, signs and grips are called the signs and grips of the holy priesthood, a sweet and holy name applied to their corrupt schemes.

The signs of the Aaronic and Melchisedec priesthood are as follows: Upon shaking hands, place the thumb over the knuckle of the index finger, press it, then move it into the hollow between the index and middle fingers. The Melchisedec priesthood extends the fore or index finger along the wrist over the pulse of the friend with whom you shake hands. The patriarchal sign or grip extend the thumb between the thumb and forefinger of the friend's hand, press it firmly and

lock the little finger; if you cannot, press it firmly with the little finger.

SIGN OF THE NAIL.

Hold up the left hand as high as the shoulder, fingers extended and closed, with the palm facing toward the right, then with the index finger, other fingers being closed, of the right hand, place the index finger of the right hand in the palm or hollow of the left hand and perpendicular to it, then draw the finger down to the wrist and perpendicular to it; hold it there a while. Should any Mormon be among the crowd, they will know you by this sign. They claim that when Christ was on the cross, another nail was driven through the wrist, lest the weight of the body should tear the other nail through the fingers. But such is not the case; so said an eye-witness to the horrible death of our Blessed Lord. It is another of their false teachings. No record of it in sacred or secular history.

There is one more by which you may make yourself known to a crowd, or even to a single person. Raise the right hand as high as the head, palm outward, and say *can*; then lower it as low as the shoulder, arm close to the body, and say *can*; then drop it to the side, at the same time say *can*; for instance, *can, can, can* you inform, or *can* you show me, or *can* you tell me, where I *can* find, etc. This sign

is not likely to be observed only by those who know it. It is the Adamic sign, the word can being used by Adam, and signifies help, distress.

THE CELESTIAL ROOM.

Your girdle now being changed to the other shoulder, you sit and patiently wait until you are called. You then step onto the platform before the veil and knock three times with the gavel. This is done by one placed there as prompter, until you can become acquainted with the ceremonies by daily practice in doing work for others. The door is then opened a little and a man's head appears, the body being concealed. He asks the question, "What is wanted?" You answer, "Admittance." "Why do you want in?" Answer, "To receive blessings (endowments) for myself," or if another, say so. Question, "Have you on your garments and are they marked?" You answer, "Yes." You are then directed to another aperture to the right, situated midway between you and the end of the veil. If you have brought a female with you to perform work for your female relatives and friends, she also goes through the same routine as yourself, but at the left-hand side. You approach the aforesaid aperture, and the party behind the veil asks your name. You then give the new name given you by the working Bishop

or patriarch who put on and marked your garments after your washings and anointings. You then extend your right hand through a small aperture in the veil. It is grasped by a hand within and you give the patriarchal grip, so as to assure the one behind the veil that you are worthy of admittance. You then extend your left hand through another round and small aperture on your left, standing close up to the veil. Still holding the right hand with the patriarchal grip, you place your right foot against the inside of the right foot of the person behind the veil, so as the inner part of your knee will press against the inner part of the knee of the other behind the veil, a horizontal aperture being made in the veil for that purpose; in this position close up to the veil and every word spoken in a whisper, the person inside places his left hand and arm through another aperture to his left and embrace each other. Midway between these apertures there is another horizontal one, where both speak through in a voice scarcely audible above a whisper.

It is here that great blessings are bestowed upon the one outside the veil, and if a male, great powers in the priesthood conferred through all time and throughout all eternity. You then return to the middle door, where you first

knocked three times for admittance. The door is opened, you are taken by the hand, welcomed as worthy of admittance. When inside, if you have a female with you, you go through precisely the same performance, omitting powers of the priesthood, no females being ordained. You welcome her as being worthy and lead her by the hand into the

CELESTIAL ROOM OR SPHERE.

This room is to represent the celestial sphere, where the souls of the righteous dwell in peace, love, joy, and harmony together in the presence of God. In this room marriage ceremonies and sealings, both for the living and the dead, are performed in all solemnity. The marriage ceremonies and sealings for the dead are the same as those performed for the living, except where the one officiating says to the proxy, "I lay my hands upon your head for and behalf of ——." Here the name of the dead is mentioned and the word dead added.

There are two small rooms set off, but in line with the main body of the Celestial room, with an altar in each, one for the living and one for the dead. In these rooms marriage ceremonies and sealings, both for the living and the dead, are performed for time and eternity. The solemnity of the services just gone through

for admittance into this room has been the occasion of many a young couple who entered the temple for the purpose of getting married, neither of whom having been in the temple before, supposing that the young bride being held by the hand and welcomed as worthy to enter the sacred room, have made their exit down the stair, fully believing they had been united in holy wedlock, before the error was found out by them or some one else, but when called upon by the law of the land to show their marriage certificate, they had none to show, and the consequence was they had to repair to the temple and repeat the performance again until they arrived at that stage of the programme where they were admitted into the sealing room, where the marriage ceremony was gone through and sealed for time and for eternity.

CAUSE OF JOINING THE MORMONS.

While the whole programme of the temple farce is but solemn mockery in the sight of the Lord, the writer gives them credit for not introducing another act into their religious farce, namely, that of being baptized by proxy for others who are living as well as for the dead, and have washings, anointings, laying on hands, sealings, etc., performed for them.

The one seems just now as reasonable as the other, but we must admit there was a time when it did not. That was before the writer was taught the true meaning of the passage mentioned in 1st Cor., 15th chapter and 29th verse; the passage upon which the Mormons build their foundation for their vicarious work for the dead. It reads as follows: "Else what shall they do which are baptized for the dead if the dead rise not at all, why are you then baptized for the dead?"

1st. At their death they leave their mortal bodies, as Christ did; their bodies return into dust, but Christ's body did not, because the Father said, "I will not suffer my Holy One to see corruption"—and taken upon themselves their immortal, or spiritual bodies, as Christ did, for three days when He went and preached to the spirits in prison, which bodies they occupy until the resurrection; they then return back to their mortal bodies, as Christ did, which shall be gathered at the last and general judgment. Rev. 20:12-15. It is appointed unto men once to die and after death the judgment. Heb. 9:27.

From the above it may be seen that one man cannot carry out the Divine law for another. The writer did engage in work of this nature, believing, as taught by the Mormons, that the Great Eternal Father sanctioned such work and re-

vealed to Joseph Smith and Brigham Young how it ought to be carried on in a house built for that purpose.

The passage in Corinthians, when explained by the Mormons, appears to bear the Royal impress of truth, and by their exposition of it was led to join them and hasten to Salt Lake Utah, with a heart filled with joy and gladness that the Lord had spared my life to become as the Mormons have it, "A savior for my people."

MY REASON FOR LEAVING THE MORMONS.

While my heart was filled with joy and gladness in anticipation of a glorious resurrection, to rise and reign with Christ the Lord, believing that the baptism by immersion administered to me had washed away my sins, it being performed by one who held authority from the Lord to act in His name, and that the laying on of hands for the reception of the Holy Ghost had implanted within me that greatest of all gifts, more to be prized than honor, fame or riches, I earnestly applied myself to the cultivation of the spiritual gifts which were to follow all true believers, praying to the Lord to give me those which He, in His Divine wisdom, knew I could best use in His work among my fellow-men upon the earth, I earnestly sought after them, calling upon Him day

and night for manifestations of the same, promising that by His help my life should be consistent with them, and trusting to meet His approval. I ceased not to return thanks to Him for raising up prophets such as Joseph Smith and his successor, Brigham Young, together with apostles and other prophets, to lead his children in these last days of strife and contention in the religious world, praising his holy name for sparing me to behold the first dawn of the millennium morning as it burst forth to clear away the dark clouds of infidelity which have enveloped the earth for so long a time, and then, turning my attention to the grandeur of the work carried on in the temple, my thoughts brought me back to the vows made and taken, the signs and grips by which they could secretly make themselves known to their own combination, and asked myself the question, Is it possible that a loving, kind and affectionate Father would sanction so cruel deaths to be inflicted upon any of His children for making known outside the temple the things He permitted done in His name inside the temple. Oh, God, why is it?

I heard a voice say unto me, "Marshall, Marshall, why persecutest thou the Lord Jesus Christ?" I said, "Wherein do I persecute Him?" The voice answered and said: "By teaching for doctrines the com-

mandments of men." Again I asked, "In what do I teach for doctrines the commandments of men?" The reply was. "You belong to a fallen people, an apostate church and know it not. Arise and be baptized and wash away thy sins, calling upon the name of the Lord, and be cleansed from all the iniquities of thy fallen people, and it shall be made known unto thee wherein thou doest err, and in thy ignorance doest persecute thou the Lord Jesus Christ, who died for thee and rose again that thou mightest live and enjoy eternal felicity in His presence."

"The anger of the Lord thy God is now kindled against thy fallen people, against their teachings, against their practices and against their corruption in their temples. They are doomed for destruction unless they repent."

I obeyed the voice and was baptized for the remission of my sins, after which many things were made known unto me, some of which are given here and some reserved for future use when the dark cloud which hangs over the Mormon Church shall pass away, leaving them a better and more religious people, not worshipping dead, false prophets, and not pin their faith upon the hypocritical garments which cover the living ones of the same order.

Should the writer not survive to see the cloud of smoke arising from the ashes of

their burning pass away, he has the assurance that thousands and tens of thousands will put on the armor and keep the battle raging until the last vestige of their pernicious practices and soul-destroying secret customs shall clear away, when none shall be left to say, I am a Mormon.

The writer earnestly trusts that many will turn and be cleansed from the iniquities of their people ere it be too late, for the Lord's anger is now kindled against His rebellious children. He has many powerful agents of destruction. Remember San Francisco, and learn the fate of your beautiful temple and temple block, which may suddenly pass away and be found no more.

The Great Eternal God has decreed that Mormonism shall fall, and unless they repent and turn from their false teachings and corrupt, horrible practices unto the Lord, who will have mercy upon them, the blood-stained fields of battle will mark their final struggles and the name Mormonism handed down in history as an enemy of the Lord Jesus Christ and His righteousness.

“Their house is left unto them desolate.” In the upper chamber of their house, which they call “Angelic Chamber,” where their high officials assemble to receive communications from that high and Holy Sphere, they never have nor never shall receive a communication from that High and

Holy habitation, not only from the celestial sphere which is one degree below, but, no doubt, they all have received messages from good spirits who dwell in other spheres below. Christ said, "In my Father's house are many mansions." In the above-named sphere none but the pure in heart can dwell.

They can quote the passage, "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation." Heb. 1, 14th verse. But understand not the full import of that text. They have accepted the teachings of these lower order of spirits, who, like themselves, before their departure to their several abodes in those spheres, knew not, neither did they practice the purity of Christ's teachings, by keeping His commandments.

Kind reader, I ask you in the name of common sense, will angels or spirits of just men made perfect, for there is a vast difference between angels and spirits of just men made perfect—will either of them enter their so-called "Angelic room" and teach them the baneful doctrines of polygamy by which they can gratify their lusts; also the secret signs and grips by which they can themselves be made known to one another while walking along the streets of our cities and towns, and the most horrible punishment inflicted by them

upon all who might awake from the hypnotic spell under which they have been placed through the incantations of the delusive temple ceremonies. If so, then there is no God of justice, mercy and truth, or meek and lowly Nazarene, whose teachings have been accepted by the Christian world, and are diametrically opposed to those enacted in their (holy) temple farces.

It is not the writer's purpose at this time to attack the doctrines taught by them to the outer world, some of which are seasoned with truth to lure on, while others are comprised of bitter herbs with a little truth sprinkled over to give them appearance.

Of these two classes we shall take one of each as a sample of the others; both of which we take from their thirteen articles of faith, printed upon the back of their traveling elders' cards. The second article reads thus: "We believe that men will be punished for their own sins, and not for Adam's transgression." According to this article, they do not believe that men are born in sin. Thereby they form a misconception of the words of our Blessed Master to Nicodemus, John 3d chapter, verses 3-6. The thirteenth article reads thus: "We believe in being honest, true, chaste, benevolent, virtuous and in doing good to all men; indeed, we may say that

we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, of good report, or praiseworthy, we seek after these things."

The above is a good coating or sprinkling of the very essence of religious thought, backed up by the quotation taken from Paul's letter, "We believe all things, we hope all things," to hide their other teachings, especially those taught in their temples.

Now, let me ask, Do they believe in being virtuous, when at the same time they teach and practice polygamy? They teach that Christ the Son of God had three wives. This, no doubt, is true of Joseph Smith, but not of the Divine Master, who never knew woman by having sexual intercourse with her. The civilized world being against them for their pernicious teachings, they have tried to keep out of history the truth that Joseph Smith taught and practiced it, as their leader, but the records of the Criminal Court at Carthage, Ill., prove facts. They do not reverse things to suit the times, as the Mormons do, and then cry out that the world is against them. As men and women the world is not against them, but against their evil ways. They cannot hoist up Joseph Smith and his successor, Brigham Young,

any longer before the world as prophets of the Great Jehovah. Of course, they were prophets of the god they worshipped after that good man Maroni took his departure; when Smith and Young hatched up stuff, after changing parts of the history and inserted it at the close of the book as Maroni's work, in order to give it a coloring, like the fabrication of the book being translated by use of the urim and thummim, saying it is a Divinely inspired book, and quote Scripture to prove it, such as "Truth shall spring out of the earth, and righteousness shall look down from heaven." Ps. 85, 11th verse. They neglect to read the next two verses, which plainly show that David was speaking of the Son of God coming in the flesh, and not the book of Mormon coming out of the ground; the same with other passages of the Scriptures.

Beloved reader, the book of Mormon is no more divinely inspired than any other history. The history of the United States, or of the American Continent, from the time of its discovery by Christopher Columbus down to the present time, is as much a holy record as that of the book of Mormon or any part thereof, and the writer of the history of these United States, or of any state or country deserves more credit for being divinely inspired than Joseph Smith, because they used their heart, brain and

hand, whereas Joseph Smith being controlled by the writers, had nothing to do but sit still and let the words roll out of his mouth in modern language, while Martin Harris wrote them down. The last good spirit to contro. Smith was Moroni, else he never would have thrown himself out of the window, thereby committing suicide.

Kind reader, please let me state a case somewhat similar in nature to that of Joseph Smith, which very recently occurred and is still fresh in the minds of men nearly all over the world, especially in these United States. It is that of John Alexander Dowie, who being possessed of strong mediumistic powers, was utilized by a higher intelligence, whereby he built up a large, flourishing city, called Zion, about ten miles from Chicago, Illinois, U. S. A., and established a church worthy the admiration of the Christian world, with branches all over these United States, and foreign countries. Criticized by the clergy and laity of all Christian denominations, yet it bore a fair example of Christ's teachings among them all. He accumulated wealth and purchased millions' worth of property in a short period of time, that influence departed from him and he was controlled by that of a lower order; then contentions and dissensions arose in the beautiful City of "Zion," even in his home, among his wife and children, who all departed from

him and left him to die a mental wreck.

The writer now knows the voice he heard and remembers the instructions given him. The publication and circulation of this booklet being the first duty required, apart from keeping the laws of God, the Great Eternal Father, and His Son Jesus Christ, others shall follow in close succession, until the Mormon temples shall change their names and be utilized for more noble and more Godly purposes. Though the writer may not survive the brunt of the battle, others more qualified than he shall take his place and wage the Mormon war by carrying it on until the purposes of the Great Jehovah and His Son Jesus Christ shall be accomplished.

Then, and not until then, shall the war cry cease and the banner of our Divine Leader be furled in the arms of peace, joy and salvation to the souls of men, women and children, who, now unwittingly in their blindness, worship at the low shrine of sensuality; paying honorable tribute to the memory of dead false prophets, who were the originators and instigators of such corrupt and hellish practices.

The writer, who was at one time as sincere and devoted to the Mormon cause and its promulgation throughout the world as any man, from their president down to the most humble worshiper in their faith and creed, believing he was serving the Lord

and His Son, Jesus Christ, the Redeemer of all, honestly and faithfully, before Him and his fellow-men, and desirous of bringing others into the supposed fold of the Great Shepherd. But now he ceases not to return thanks to his Heavenly Father for leading him into the glorious light of truth as it is in Christ Jesus, through the voice he heard, which gave him instructions how to leave the dark valley below, where he had been fed upon the stale hay, wilted leaves and decayed vegetation of dead and corrupt supposed prophets of the Lord and embrace the truths as presented to him showing that Joseph Smith and Brigham Young were not prophets of the Eternal Jehovah and that the book of Mormon is no more divinely inspired than any other history of other people, state or country; that our Blessed Lord did not organize His Church upon the Western Continent, but did upon the Eastern, and sent forth His apostles, saying, "Go ye into all the world."

Dear reader, you may rest assured, so true as I value the eternal salvation of my soul and so true as that I must answer before the Great Eternal Judge of all for every word written in this book, I solemnly declare before Him and the holy angels that Jesus Christ, the Son of the Great Eternal God, did not establish or organize His Church upon this Western Continent

in His body, after His resurrection, as the book of Mormon claims He did, and chose twelve apostles.

I further solemnly declare that the book of Mormon was not translated by the gift and power of God, by use of the Instrument called the Urim and Thummim, as it claims, but rendered in our modern language by the means mentioned in this book, consequently it deserves no more consideration of being divinely inspired than does that of any other secular history.

Also, that Joseph Smith and Brigham Young were not prophets of the Great Eternal God; farther, that Moroni did not write the last part of the book relative to the establishment of Christ's Church, ceremonies, etc., and I call upon the Lord Jesus Christ to bear witness thereof. Amen.

(Signed)

THOMAS PHILIP MARSHALL.

May the Lord open the eyes of every Mormon and all who seek after truth as it was, is, and ever shall be, for God is truth, and He reveals it to all who diligently seek after it, and all who obtain it are free from the teachings of men and false prophets who would, were it possible, deceive God's own elect. Be not deceived, not everyone who saith I am God's elect, are elected by Him as such, while many are called, few are chosen as His elect.

In John's revelation, given to him while

a prisoner on the Isle of Patmos, he saw the books opened and the dead, both small and great, judged according to the things written in the books. The Lamb's book of life was opened, and many were disappointed and wondered why their names were not written therein, so many a good Mormon and others who have passed away, who led Godly lives and enjoyed the worship of God, feared Him with a Godly fear, that is, love for Him as a kind Father, and afraid of doing anything to offend Him, yet when the books are opened may not find their names as they expected, written in the Lamb's book of Life.

Let us not rest our faith upon dead prophets, especially upon false ones, and build up their sepulchres, neither let us fool ourselves with the belief that Mormoni was the angel who flew in the midst of Heaven and gave the everlasting gospel to Joseph Smith, who was no prophet, but was an adulterer, fornicator and a suicide.

Oh, God! May this book fill its mission to the glory and honor of Thy Holy name, in bringing every Mormon and all others, who name the name of Jesus Christ, Thine only begotten Son, with respect, to consider their condition before Thee and have their names written in the Lamb's book of Life, by accepting Him and following His example given, is the earnest prayer of the writer in the name of Jesus Christ. Amen.

T. P. MARSHALL.

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